past, show a breadth of conception and a profundity of thought that place them among the outstanding intellectual achievements of the race. Something of the same breadth of view and adherence to the past found expression in the writing of histories. Printing was perfected and widely used. Art—both ceramics and painting—registered memorable activity. Whatever may have been their failures in the political realm, the Chinese mind and spirit had never, in any one period, except in the philosophic schools of the Chou, broken out in as many fresh ways and with such lasting results. Just as the T'ang differed in culture from the Han, so the Sung was quite distinctive as compared with both the Han and the T'ang. Yet the Chinese spirit under the Sung was becoming ingrowing and was being confined to the national heritage. Not nearly so many new ideas were coming in from abroad as under the T'ang. It is doubtful, indeed, whether the Chinese would have welcomed them. China, on the defensive politically, tended to draw within itself culturally.

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